

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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No. 10.

EDITORIAL NOTES.

THESE are written, says the beloved disciple (John 20: 31), "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." In the preceding verses we learn that the risen Lord had manifested His presence among the disciples by signs—"He showed them His hands and His side." Thomas was not present on this occasion, and when the other disciples told him they had seen the Lord, he did not believe them. He wanted a sign such as they had received. This was granted to him after eight days when the Lord Jesus again appeared to the disciples, and said to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.

"And Thomas answered and said unto Him, My Lord and my God."

"Jesus saith unto him, Thomas, because thou hast seen Me thou has believed: blessed are they that have not seen, and yet have believed."

Many other signs, says John, truly did Jesus in the presence of His disciples, which are not written in this book. And in the last verse of his Gospel this beloved disciple says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

The world has had many books since the Bible was written, but by none of them or all of them combined has the human race been blessed and uplifted as by this one Book. It has been a sign of the presence of the Lord for every generation that has received it and the truths it contains. We may not see the Saviour face to face nor hear His voice after the manner of the first disciples, whose faith He confirmed by so many visible signs. But every one who is "not faithless, but believing" has many signs of the divine presence in the practice of the Christian religion. In the time of trial that comes to every person, we may forget these signs, but the Lord never forgets us or withdraws His loving kindness from us.

Call Upon Him in Faith and Trust.

When the Lord calls each one of us to follow Him we walk by faith, not by sight. Peter realized this when at the Lord's command he walked towards Him on the water, and being frightened by the waves, he cried out, Lord, save me!

"And Jesus stretched forth His hand and caught him." So will He do to every believer who calls upon Him in faith and trust in the hour of trial. Faith in the ordinances and machinery of the Church may fail us, as in the case of that good man, J. R. Slattery, whose renunciation of the priesthood we publish this month. But faith in a living, personal Saviour, who gave Himself for us and whose sacrifice on Calvary reconciled us to God, from whom we were separated by sin, will never fail to bring peace to the soul.

The Sad Condition of Roman Catholics.

The faith of Roman Catholics is in the Church, and their salvation rests upon what the Church can do for them. Hear the Church, obey the Church, cling to the Church. They are ignorant of the faith in Christ that saves to the uttermost and makes them children of God.

What the Bible Contains.

A dear friend and enthusiastic lover of the Bible sends us the following, which has been printed in a leaflet, with a request to publish it and ask our young readers to learn it by heart. We comply with this request most gladly, and leave it to Sunday school teachers to ask their children to learn it by heart:

THE BIBLE contains the mind of

God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the Judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

The Miracle of the Bible.

Whence but from heaven could men
unskilled in arts,

In several ages born, in several parts,
Weave such agreeing truths, or how,
or why,

Should all conspire to cheat us with
a lie?

Unasked their pains, ungrateful
their advice,

Starving their gain, and martyrdom
their price. —Dryden.

Christ's Mission Work.

Not the least important part of this work is to answer questions relating to the Roman Catholic Church. Editors of religious papers frequently inquire about Roman doctrines and practices, the answers to which they often embody in editorials. They rely upon the accuracy of statements and quotations which are sent to them. It is easier to answer the questions that relate to the Church, however, than to reply to inquiries regarding individuals. In such cases only general statements can be made. At the public services of Christ's Mission there is no arraignment of bishops, priests or monks and nuns, for their personal characteristics or peculiarities. As human beings they are sinners in the sight of God like all other unconverted persons, and therefore they are not held up to public execration as awful examples of the evil influence of the Roman Catholic Church. But the failure of the Roman system, that claims to be the only true Church of Christ, the channel of divine grace, out of which there is no salvation, is laid bare for Protestants and Catholics, in contrast with the transforming power of the Christian religion as it is found in the teachings of the Bible and the development of the lives of Protestant Christians.

Many priests come to Christ's Mission with bitterness in their hearts against high ecclesiastics, who have not exemplified the Christian life in their personal conduct or the administration of their office, and they are burning with desire to "pitch in" to such bishops and high priests. But when they are reminded that those men are sinners as bad as, and perhaps worse than, the waifs and strays who

frequent the Water Street Mission or John Callahan's Hadley Hall in the Bowery—only the sins are of a different kind—they become patient with their fellow sinners and receive with gladness the instruction that is founded on God's word and promise that He is able to save to the uttermost all who come unto Him, trusting in the merits of Jesus Christ. "Whosoever will may come."

As a connecting link between the Roman Catholics and the whole Protestant world Christ's Mission has a special field of labor. It will cultivate that field more effectually by being centrally located in this great city. No site has yet been selected for the new building, because there is not sufficient money on hand to enter upon the undertaking. The sum of \$10,000 is needed, or rather it should be said that \$7,500 will be required, for at one of the meetings in Masonic Temple, where the services were held after the sale of the old building, \$1,500 had been subscribed, and since then another gift of one thousand dollars had been promised. Thus it will be seen that to place this work on a permanent basis the co-operation of all the friends who wish it success is needed. From the beginning of this movement it has been a work of faith and labor of love for all who are interested in it. There has been no elaborate machinery or wearisome solicitation of subscriptions, but an occasional statement of facts has been made in this Magazine that may be considered an invitation to all friends to help on the work.

Kind Words.

The following notice of this Magazine which appeared in the *New York Christian Advocate*, August 9, 1906,

was evidently written by the Rev. Dr. James M. Buckley, the editor of that influential paper, the "Great Organ" of the Methodist Episcopal Church, the largest Protestant denomination in the United State:

THE CONVERTED CATHOLIC. The bound volume of THE CONVERTED CATHOLIC, a monthly magazine, edited by the Rev. James A. O'Connor, is a very interesting compilation. Father O'Connor was for eight years a Catholic priest, during which time he heard the confessions of fully forty thousand persons; but for more than twenty years he has been widely known in this city on account of the mission he sustains. He is a highly intelligent man, well educated, and for years has carried on a series of Letters addressed to Cardinal Gibbons, in which he discusses various elements of Roman Catholic doctrine and practice. He stands very high in this city. Professor Thomas C. Hall, of Union Seminary, the son of the celebrated Dr. John Hall, has known Father O'Connor for many years. He particularly commends him for his avoiding severe denunciation. Father O'Connor has had the pleasure of leading more than one thousand persons to discern the central truths of Scripture which are a part of the doctrine of the Roman Church, though laden with traditions and superstitions. We made his acquaintance many years ago, and have seen no reason to do otherwise than respect him. In the midst of many bereavements he has done an excellent work, and we think that none who subscribe for THE CONVERTED CATHOLIC will regret the small sum that they pay for it. (Edited and published by James A. O'Connor, 138 West Ninety-seventh street, New York, \$1.00 a year.)

A Convert Now a Worker.

Newark, N. J.,

September 19, 1906.

Dear Sir:—At a recent Gospel meeting in Newark, one of the speakers said he was brought up in the Roman Catholic Church, and was an altar boy in New York city. He gave his reasons for leaving that Church and becoming a Protestant.

First, that he poured out the wine at Mass for the priests, and some of them drank so much of it that they came down from the altar intoxicated. In the second place, he said he visited the priest's house on Friday on an errand and was surprised to find preparations going on for a meat dinner; he walked into the kitchen and found there a steak fit for a king. Also when doing missionary work on Blackwell's Island, he came across a woman who had her leg amputated, and asked if he would go to the priest and ask him to help her to get an artificial limb, and that she would pay him back, as she had already given him over \$300 for building his church. After waiting at his house with one of the nurses from the Island for nearly one hour the priest finally came out and said, "What can I do for you, sir?" The young man told him that Mary Ryan requested him to call and ask him to help her to get an artificial limb and she would pay him back when she got the money. He answered in a voice thick with wine or whiskey, that he was not there for such cases as that. But poor Mary's friend said in reply, "You had time to take her three hundred dollars;" and the priest said, "That will do; I will have no more to do with you."

I would like the above inserted in the October CONVERTED CATHOLIC.

Respectfully yours,

A SUBSCRIBER.

Mr. Cavarocchi's Desire.

Northfield, Mass.,

September 29, 1906.

Dear Dr. O'Connor: After being out of the Roman Catholic Church now for six months I ardently desire to study for the Gospel ministry so as to be duly prepared to teach my countrymen the religion of Christ as it is found in the Bible. The New Testament tells us all about Christ, and when we open our hearts to Him, He makes us true Christians. I want to be in a position to communicate to my Italian brethren what I have received in Christ's Mission and at Mount Hermon School and in my daily intercourse with you—the knowledge of Jesus Christ as my Saviour, the Saviour of the whole world. I believe now that it is true that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Now I rejoice in the words of Jesus Christ, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death into life. Him that cometh to Me I will in no wise cast out. I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. I am the way, the truth, and the life; no man cometh unto the Father but by Me. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Now I understand the full and

sweet meaning of Christ's words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Now will you extend your helpful kindness to me further by enabling me to prepare for the Protestant ministry or to be an evangelist to my people? I shall pray and labor and study to be worthy of so high a calling, and will be always grateful to you.

You have been my best friend to help me out of the Roman Catholic Church, where I had been a priest for twelve years, and to teach me the religion of Christ. Continue your goodness to me in order that God might be glorified by my making Him known as a loving Father to my Italian brethren.

Yours respectfully,

HERMES CAVAROCCHI.

Our Atoning Sacrifice.

BY MRS. AUGUSTA M. CHANCE.

The precious blood of Jesus,
Outpoured—to wash away my sin,
To cleanse my soul, from every
stain

And make me pure within.

The precious blood of Jesus,
Dear dying Lamb of God,
My life, I give in service,
Trusting ever in Thy word.

The precious blood of Jesus,
It reconciles to God,
And through His finished righteousness,
Our pardon is assured.

The precious blood of Jesus,
How mightily it saves
From sin, and death, and darkness,
And shadows of the grave.

The precious blood of Jesus
Shall hallow every crown,
For it alone can save us.
And bring salvation down.

The precious blood of Jesus
Takes all our guilt away,
Dispels our hours of sadness,
And brings Eternal Day!
Philadelphia.

ROME'S BAD PLIGHT—PETER'S PENCE WANTED.

THE New York *Tribune*, September 17, 1906, published the circular letter of Bishop John J. O'Connor, which was read in all the Roman Catholic churches in the diocese of Newark, N. J., calling upon the people for large contributions to "Peter's Pence" this year, to replace the offerings usually given by the churches in France, which henceforth must be devoted to the maintenance of religious worship in that country.

The *Tribune* says: "The Newark diocese was so liberal in its contributions last year that the Pope sent a personal letter of thanks and bestowed his blessing upon the diocese." As the Italian people—the Pope's countrymen—have made the choice of civil liberty in a United Italy in preference to Papal rule and are longing for religious liberty, it may be assumed that they value not the Pope's "blessing," and will not support his "court" with an army of cardinals, bishops, priests, monks and nuns. Hence he looks to the Roman Catholics in a Protestant country like the United States for the maintenance of his royal dignity, and gives his "blessing" in return.

In his letter to the "subjects of the Pope," in the Newark diocese, Bishop O'Connor says:

Once more does it become our filial duty to give expression in a substantial way to our feelings of loyalty to the Holy See and of our personal love and veneration for him whom Providence has chosen to bear the heavy burdens and weighty responsibility of the government of the universal Church.

The bitter persecution of the Church in France at the hands of an irreligious government and the consequent difficulties to be encountered by the bishops and priests of that unhappy country to preserve, in spite of adverse legisla-

tion, the faith in the hearts of the people, will necessarily deprive the holy father of much of that pecuniary assistance and support which in past years he has received from the nation hitherto known as "the eldest daughter of the Church."

It is but natural that he should now look to his children in the great Republic of the West, in which the Church enjoys the fullest freedom, to supply him with a more abundant portion of the means requisite to carry on the sublime work which devolves upon him.

The expenses of our national government or even of any one of our State governments will suggest an idea of the needs of the Holy See. Moreover, the College of Cardinals, where the right to elect the Supreme Pontiff resides, must be maintained. It is true, indeed, that the Pope himself, who all his life has been a model of apostolic simplicity, requires but little for his personal maintenance. But the office which he holds, the spiritual service of his faithful children in every part of the world, renders it imperative that he should receive from his subjects such an abundance of financial aid as will enable him to carry on successfully the government of the Church.

"Poor" Popes.

In the same week that Dr. O'Connor's circular to the "Papal subjects" in Newark appeared in the press, we received our valued London exchange, *The English Churchman*, of September 6, where we find the following contribution by one of the best informed and most accurate writers on Roman Catholic questions:

The Founder of Christianity was poor; His disciples and the Apostles were not wealthy. The early Christians were not millionaires. The modern "Vicars of Christ" have reversed the Apostolic order, and have amassed

enormous riches. The last three Popes labeled themselves "prisoners" in order to excite the sympathy of their dupes.

One sometimes hears of "Peter's Pence" falling off. What is meant by that term is not apparent, unless it be intended as an incentive to further gifts on the part of the faithful.

In 1900, the "Holy Year," it was stated that the number of pilgrims to Rome between December 24, 1899, and April 1, 1900, was 90,000. The gifts to Peter's pence from the Belgians and Austrians were described as "splendid." A Belgian nobleman presented Leo XIII with 700,000 francs. An Austrian pilgrim gave the "prisoner" notes to the value of 800,000 francs.

In 1901 the Duke of Norfolk offered the Pope—who did not refuse to accept the money—£12,000 as Peter's pence.

In 1902, Count Adami made a gift to Leo XIII of his villa, near Chieti; it contained 600 works of art. The money value of the present was estimated at £200,000.

In 1903, the *Irish Catholic* gave its readers some idea of the value of the Pontificate as a commercial asset. When Leo XIII celebrated the Diamond Jubilee of his entrance into the priesthood, the gifts were estimated to be worth more than 25,000,000 dollars. The late Queen Victoria's present consisted of a diamond ring worth 100,000 dollars; the German Emperor offered a ruby ring, valued at 750,000 dollars; the Czar of Russia gave a golden crozier, worth 250,000 dollars; the Emperor of Austria, a golden casket filled with gold (100,000 dollars); the contributions in gold coin were worth 4,000,000 dollars.

In 1904 £60,000 went from America to Pius X. Cardinal Satolli, the bearer of the gift, received a fee of £2,000 for officiating at a wedding in New Jersey.

["Marquis" Michael Maloney's daughter was married at Spring Lake, N. J., by Satolli.]

The Roman Catholic Bishop Mehler, of Ratisbon, has lately published a

book on "Peter's Pence." The Pope's income from this source is now about £310,000. In the days of fervent faith it averaged 12,000,000 lire. The expenses of the Vatican Palace are as follows: For the Pontiff's private use, 500,000 lire; for the Cardinals, 700,000 lire; for poor bishops, 460,000 lire; for the prefects of the Apostolic Palaces, 1,800,000 lire; for the office of Secretary of State, 1,000,000 lire; salaries of officials, 1,500,000 lire; for schools and Papal charities, 1,200,000 lire; total, 7,160,000 lire.

The half-starved peasants of Ireland, Spain, Italy, etc., who contribute to Pius's Pence, are not aware of the magnificent style of living prevailing at the Vatican.

Ireland is said to be poor, yet Rome takes even the savings of its Roman Catholic children. The annual collection for Pius X recently made in the Dublin churches, realized £1,500.

The *Tablet*, of August 14, said that a large American pilgrimage presented to the Pope "a handsome offering of Peter's Pence." The "prisoner" is reported to have spoken very touchingly of "his great affection for the Catholics of the United States." Of course! Anyone else could do so on the same terms. A. LE LIEVRE.

Hopes from Germany.

The Pope has turned from Catholic France to Protestant Germany for the support of his moribund Church. A dispatch from Rome last month said:

Cardinal Vannutelli, who has just returned to Rome from Germany, where he attended a meeting of German bishops on behalf of the Vatican, reports that the Kaiser is favorable to admitting to Germany the religious congregations expelled from France.

According to information from the German bishops, he believes it certain that the amount of Peter's Pence from Germany will be greatly increased owing to this fact.

Like our own politicians, the German Emperor is in need of the Cath-

olic vote to carry through the plans and schemes that he deems necessary for the preservation and extension of his power. A dispatch to the *New York Times* from Paris, September 14, said:

The German Emperor in making an ally of the Vatican and a collaborator of the Order of Jesuits has probably more far-reaching political ends in view than the ruin of France. According to the Pan-Germanic program millions of Catholic subjects are destined to pass under the sway of the Hohenzollerns, and the whole foreign policy of the German empire under its present sovereign is a mixture of Pan-Germanism and Pan-Hohenzollernism. It is impossible to conceive its development and eventual realization without the help of that section of the Roman Catholic clergy whose revived political activity has of late years worked marvels in different parts of the continent.

* * * * *

In South America the Jesuits were the vanguard of civilization itself and their position there to-day is still powerful, and if they choose to serve as the vanguard of Pan-Germanism it is quite possible that there may yet be plenty of opportunity for the application of the Monroe Doctrine. It will thus be seen that the danger to be anticipated from the activity of the German Kaiser and his priestly allies is by no means confined to France. It ought to be a matter for grave reflection in many other countries, for it would be difficult to imagine a more powerful instrument of political and economic expansion.

Rome in politics is a menace to the peace of the world. Its followers cannot compete with Protestants in industrial pursuits, hence they resort to the devious ways of crooked politics to obtain money and power for the "holy father." If our own politicians are not closely watched by the American people there will be a trade and a dicker for the Catholic vote that must be paid for in the curtailment of our liberties as well as in money.

Kaiser Decorates Cardinal.

The advances made to the German Emperor by the Pope "to avenge" the injuries inflicted on the Church by the French Government in expelling the religious orders and enforcing the law for the separation of Church and State have been cordially met by the strenuous Kaiser, who has been somewhat isolated in the affairs of the world since friendly relations were established last year between England and France. A despatch from Berlin, September 7, said:

Emperor William has decorated Cardinal Kopp, Bishop of Breslau, with the Order of the Black Eagle, the highest Prussian decoration. This is the first time the order has been conferred on a Catholic prelate. It is remarked that the relations between the German Government and the Vatican have grown closer since the Church and State situation in France became acute.

We may look for some action by the Protestants of Germany who are well organized, that will make the Emperor realize that he has made a mistake in helping Rome to wreak vengeance on the French people.

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Catholic Nations Revolting.

The falling away from Rome of Catholic nations and in all parts of the world is acknowledged by the Pope and his advisers when they are forced to appeal to Protestants for the maintenance of the Papal power. Rome is shaken to its center by the defection of the people in Italy, France, Spain and other countries. The Catholic press declares that it is the governments of those countries that are opposing the

Vatican. But the people are behind the government in every Catholic country. It was so in France at the election last February when the ministry was returned to power by increased majorities. In Spain the government has been sustained in the Cortes in its opposition to clericalism. The Minister of Justice in that country said last month, as reported in the London *Daily Telegraph*:

We are not actuated by any hatred against the Vatican, and precisely for that reason we believe that Rome will accept our formula, which means an agreement so that the State may live without the oppression caused by the exactions of the clergy. In exchange, the Government intends to give greater support to education, and to create teaching centers where the youth of the country will find elements of culture which will rival the colleges of the religious associations.

The young King has already signed the decree making civil marriages legal. If there was such a law before his marriage to the English Princess Ena, she would not have been compelled to renounce her Protestant faith and formally assent to what she was told was Roman Catholic doctrine. The glitter of the Spanish crown dazzled the girl, and as it was placed on her head she said, "All right, I'll be a Catholic, but——" It is a hopeful sign of the times when "Catholic Spain," like her neighbor, "Catholic France," is in open revolt against the Vatican.

The Appeal to Protestants.

In the civilized world Protestantism and Romanism are opposed to each other. The first Protestants had to fight their way out of the darkness of Romanism and contend for the liberty of the children of God. Their descendants have become

very tolerant Christians to whom religious strife is abhorrent, but Rome has not changed. Her power has been taken away, but not by Protestants. She has been crippled and beaten down by Catholic nations like Italy, France and Spain, which ardently desire to share in the blessings of liberty, civil and religious, which the first Protestants had acquired and handed down to their descendants. It is to these tolerant Protestants that Rome now appeals for support. She says to the Kaiser in Germany and to statesmen in England and to our own politicians: The Catholic vote is yours if you will sustain the Church and protect it from the attacks of the Catholic nations. But she cannot deliver the goods. The vote in Catholic countries is for liberty and freedom from the tyranny of Rome. Is it for sale in Protestant countries? Some leading politicians at Washington think it is, and not a few business men think they can purchase immunity from the clamor and brag of the hierarchy by favors in patronage and money to "the Church."

The day of reckoning has come to the Roman Church. She has been weighed in the balance and found wanting. Her own people are turning against her because they have been oppressed and deprived of the advantages that could have been theirs if they had been free like the people of Protestant countries. All lovers of liberty should wish Godspeed to the Catholics who in our day are heroically struggling to escape from the tyranny and oppression of the Roman Church. The Protestants to whom Rome appeals for help are not doing good by their favors to that Church; rather are they doing an injury to the Catholic people.

The Pope and France.

(*New York Times*, Sept. 24, 1906.)

In other countries, notably Spain, all eyes are watching to see the outcome of the struggle between the Government and the Vatican. It is impossible for Pius X to countenance the act which broke off the relations between France and the Vatican, and since he rejects it no arrangement of the matter is possible if the Government does not modify its law.

These are the words of Cardinal Lecot, Archbishop of Bordeaux, with regard to the situation in France. But they must not be taken too strictly. Spain is after all the only country in which the "struggle" has very much importance, since it is the only one in which the State sustains such relations to the Church as existed in France before the recent legislation. Austria is a Catholic country so far as professed belief goes, and nearly four-fifths of the population are classed as Catholics, but the Catholic Church and the State are wholly independent except so far as the former is subject to the laws applying to all sects. If in France the Pope insists on forbidding all associations for worship, they will ultimately be formed without his immediate sanction among the more liberal Catholics, and the outcome is not at all unlikely to be the organization of some form of Gallican Catholicism. The one thing that seems perfectly certain is that the Church, under the Pope, has no adequate means of forcing the State to accept his terms. And this is true in spite of the fact that a great majority of Frenchmen are professing Catholics.

Gallican Church Probable.

The cable brings news daily from Paris of the resentment felt by the French people at the action of the Pope in forbidding the formation of cultural associations by laymen to take charge of the Church property. It belongs to the people, and if the Church authorities will not comply with the requirements of the law, the Government will take possession and administer the property—cathedrals, episcopal palaces, churches, presbyteries, etc., for the benefit of the community. With this contingency in view several parishes, headed by the priests, have formed cultural associations in defiance of the prohibition of the Vatican, and prominent laymen have organized to make the movement general. A dispatch from Paris, September 24, said:

As a result of a movement originated by Henri des Houx in favor of the formation of cultural associations to take over Church property in defiance of the Pope's refusal to recognize the Church and State separation law, the first meeting of the newly constituted League of French Catholics was held this afternoon. The attendance was not large, but by-laws were drawn up and approved and efforts to organize branches of the association in every parish will immediately begin.

The movement, which is still in its incipency, was inaugurated with the purpose of creating a schism by the formation of a distinct Gallican Catholic Church.

A Gallican Church would be Catholic, but not Roman, and would be in harmony with other Christian Churches. Any movement that would bring the people away from Rome would be a blessing to mankind.

The Pope Defiant.

The latest declaration of Pope Pius X is contained in an interview which the correspondent of the Paris *Gaulois* had with him in Rome, September 27, and which is summarized in the New York *Herald*, September 29. The Pope said:

"It is not I who condemned the law, but Christ, of whom the Pope is simply the vicar. The Saviour granted the Church a constitution and a doctrine, against which no human law can prevail. The separation law is contrary to Catholic doctrines and opposed to divine rulings, is an unjust law and therefore carries no obligation to obey it."

The Pontiff said that he had only done his duty as commanded by the moral well being of the Church, which exacted respect for the doctrines of the Church confined to his care.

"Providence," the Pope continued, "will decide the future and settle the mundane consequences. My resolution was taken in pursuance of the will of God."

"It is not necessary for the government to surrender. Surrender means to bow before the will of a victorious enemy, and the Pope applies the name of 'enemy' to no one in France. If the legislators committed an error in good faith and will acknowledge it they will find nowhere a more conciliatory spirit than at Rome. If they deliberately seek war they will find themselves confronted by the Defender of Christ, animated by supreme energies."

As the *Gaulois* is an ultramontane paper, the foremost Jesuitical paper in France, it must be assumed that it correctly represents the Pope and accurately reports what he said. Now the statement which we have printed in heavy type is false. Christ did not establish the Roman Catholic Church nor give it a constitution or a doctrine. Roman Catholicism is not the

work of Christ, nor is Pope Pius X His Vicar. The Saviour of Men has no vicar on earth except the Holy Ghost, the Spirit of Truth whom He sent on the day of Pentecost and who has been ever since guiding and comforting Christ's followers.



Our Sailors in Rome.

In the same issue of the New York *Herald* (September 29), was the following dispatch from Rome:

Pope Pius to-day received fifty American sailors from the warships now at Naples. The party, which was conducted to Rome by Chaplin McGinty, of the armored cruiser "West Virginia," was presented to the Pontiff by Mgr. Kennedy, rector of the American College here.

The Pope gave each of the men his hand to kiss, and delivered a short address, which was translated by Mgr. Kennedy, urging the sailors to be loyal to their religion and country, faithful in the performance of their duties and obedient to their superiors.

At the conclusion of the audience the Pontiff bestowed the apostolic benediction on the sailors, and caused each of them to be presented with a souvenir medal. When the Pope left he was heartily cheered by the visiting Americans. The sailors were photographed in the Court of Damaso.

Some member of Congress should question the Government at Washington regarding "pilgrimages" of American sailors to the Pope. Who paid their expenses and assumed responsibility for them during that "pilgrimage?" Not Father McGinty, the chaplain, we may rest assured. The present Administration at Washington, in the opinion of the best people in America, is going too far in its favors to the Roman Catholic Church. We never hear of Protestant sailors making a "pilgrimage" to Protestant dignitaries.

Bits of Correspondence.

On page 259 in the September CONVERTED CATHOLIC the printer omitted, in the heading of the article, "A Letter and Answer," to add as a sub-head, "ONLY SIXTY YEARS."

A beloved friend in the West, commenting on that article and Longfellow's poem, "The Evening of Life," which was part of it, says:

"Only sixty years! You are a young man yet. I am in my seventy-fifth year and though I am somewhat lonely since my dear wife has gone to the Father's house, I am up and around at my business as usual. So may it be so with you for many years to come. You are doing a blessed work, and you have my loving sympathy and support, as the contribution I enclose may testify in some small measure. I hope other friends will remember that this is your Sixtieth year, and help to keep you alive and at work until we can count eighty for you."

From California:—I cannot tell you how much THE CONVERTED CATHOLIC is appreciated by us. After we have read it we mail it to a Protestant family whose daughter is attending a convent school. Praying for a blessing on your great and good work. F.

From Vermont:—We enjoy reading THE CONVERTED CATHOLIC best of all our religious periodicals. The subject treated in it is a live one, intensely interesting and of the gravest importance to all Americans.

Why do not our patriotic citizens put your Mission on a prosperous financial basis? But perhaps God wishes all the people to unite in accomplishing this work, thus uniting us in a bond of practical sympathy

in this good cause. Some numbers of THE CONVERTED CATHOLIC are worth a year's subscription price—the defense of our school system, the struggle for religious liberty in France and Italy, the splendid and righteous decision of the court in Munich. Push on the column in this most righteous conflict for the truth! I pray God to bless you and the cause you are so nobly advocating for civil and religious liberty. M. W. S.

From Washington:—Your Magazine is the only periodical that I read from cover to cover. It is good to feel that there are some brave men in the midst of so much trickery and wickedness. You ought to be well sustained and your work enlarged. C.

From Connecticut:—Please renew my subscription and send me three copies of "The Double Doctrine of the Church of Rome," by the Baroness von Zedtwitz. Her picture which appeared in the June CONVERTED CATHOLIC, and her writings proclaim her personally and in character and intellect a superior and a beautiful woman.

I am sure that the American people who are Protestants and a vast number of Christian people all over the world will watch and take care that no harm befalls her because of the step she has taken. I would ask, how many men would dare thus to come out for the right, in the face of such opposition as confronts her, and the hatred of the Papal power? I cannot too much admire the heroism of this act of hers, and I am sure others feel the same. Oh, that Protestants might emulate the spirit she has shown in

the stand she has taken for truth and righteousness, the value of which cannot be overestimated. W. H. G.

From Pennsylvania:—I see by the label my subscription is long past due, but they say it is better late than never. I think your Magazine is more interesting to me than any periodical I ever read. Of course, I am interested in the conversion of Roman Catholics because I had been one myself; and if every Roman Catholic would know as much about the Bible as I do (although I am a young Christian yet), and follow our Lord and Saviour, there would not be many Catholics left. I am doing all I can, but, as you know, I am in business here and I have to be very careful. My prayer is that God may bless and keep you for many years to come in the great and blessed work you are doing.

A. B.

From California:—I am one of the many sufferers in the San Francisco calamity, and not being yet permanently located, I have deferred sending my subscription until now.

We can never sufficiently praise the Lord our God who brought us through the fiery trial safely. He is just the same to-day as ever, a present help in time of need, and that was a needy time, indeed. Wishing you Godspeed in your good work,

Yours in His name,

D. R. J.

[To all our San Francisco subscribers we would say: Please send us the new address to which the Magazine can be forwarded, and do not be concerned about the renewal of the subscription. When your business is re-established and your affairs are in a normal condition, you can think

about the subscription to THE CONVERTED CATHOLIC. Meantime the Lord will provide, even as He has cared for you amid the trials and sufferings you have endured.]

From New England:—Send me some more copies of THE CONVERTED CATHOLIC. I want them for Catholics who, I understand, are beginning to open their eyes and awake from their slumber under the yoke of Rome. The copies you have sent me I have circulated as far as I could, and I know from the seed sown there have been several in this city who have left the Church of Rome and expressed their faith in Christ and united with various Protestant churches here. I know of one whole family who after reading Father Chiniquay's books came out of Rome and joined a Protestant church; and another where, the father being dead, I loaned the book, "Forty Years in the Church of Christ," to the mother and daughter, and they also came out and joined the Methodist Church.

I could tell you of many other conversions, all of which I know you would be glad to learn, but will not take up more of your valuable time. The good work is increasing.

L. J. P.

[Our good friend could not take up our time to better purpose than by giving us the pleasure of hearing such good news.]

I wish to refer to two points in the September CONVERTED CATHOLIC. One is the number of subscribers who neglect to send the subscription for the Magazine. They ought to remember that their contributions are needed to help to carry on the noble and very important work in which, under

God's guidance, you are engaged, and which you conduct in such an excellent, patient, Christian spirit.

The other matter is, the very unwise remarks of President Roosevelt in which he not only predicts but lends encouraging words to the probability of having in the future a Roman Catholic President of our Republic. I am afraid he does not get into the line of observation that would open his eyes as to what would be the terrible result of such an event. Why has there not been a Roman Catholic Prime Minister of Great Britain these many centuries? Because the people of England have not their eyes closed to what the result would be. They know too well that it would be about the same as Home Rule in Ireland, which really would be Roman Rule, that has been the contention of those agitators and adventurers, the Members of Parliament who come over here blinding the eyes of too many in this country about the "wrongs" of Ireland. J. B.

[When our beloved subscribers read what our good friend says we hope they will do better in regard to subscriptions. Our mail list shows how many of them are forgetful and neglectful in this matter.

The trouble with President Roosevelt is explained by his friend, Mr. Dunne, of "Mr. Dooley" fame, who says in his latest production: "Thaydore Rosenfelt wud make an excellent watchman f'r th' front dure, but doesn't pay much attention to the back iv th' house."]

The Dreyfus Vindication.

Dearly has the Roman Catholic Church paid for its insane persecution of Dreyfus. His case was one of the

contributing causes of the separation of Church and State in France and the expulsion of the religious orders. The clericals overreached themselves in this case. The poet, Edward Markham, "The Man with the Hoe," prophesied this when he wrote:

A man stood stained: France was one
Alp of hate,
Pressing upon him with the whole
world's weight.
In all the circle of the ancient sun
There was no voice to speak for him
—not one.
In all the world of men there was no
sound
But of a sword flung broken to the
ground.
Hell laughed its little hour; and then
behold
How one by one the guarded gates
unfold,
Swiftly by unseen forces hurled
And now a man rising against the
world!

Oh, import deep as life is, deep as
time!
There is a Something sacred and
sublime
Moving behind the worlds, beyond our
ken,
Weighing the stars, weighing the
deeds of men.
Take heart, O soul of sorrow, and be
strong!
There is One greater than the whole
world's wrong.
Be hushed before the high Benignant
Power
That moves wool shod through sepul-
chre and tower.
No truth so low but He will give it
crown;
No wrong so high but He will hurl
it down.
O men that forge the fetter, it is
vain;
There is a Still Hand stronger than
your chain.
'Tis no avail to bargain, sneer, and
nod,
And shrug the shoulders for reply to
God.

HOW MY PRIESTHOOD DROPPED FROM ME.

BY J. R. SLATTERY.

[This article may be taken as the renunciation of the priesthood by the Very Rev. J. R. Slattery, Founder and Superior Emeritus of the St. Joseph's Society for Negro Missions in Baltimore. He is the representative of a distinguished Catholic family in this city, which has given large support to Catholic charities. For several years he has lived mostly in Europe, devoted to historical studies, and has a very large acquaintance with distinguished Catholics here and abroad.—EDITOR, *Independent*.]

(New York "Independent," Sept. 6, 1906.)

THE year 1884 was the turning point in my life. After six years of work among the negroes of Baltimore, I was transferred to Richmond to take charge of the mission there and establish others among the colored people throughout Virginia. Stricken the following summer with a serious illness, I was advised to go abroad for a rest. At Manchester, England, I arranged with my superior, Bishop, afterward Cardinal Vaughan, of Westminster, to open up with the consent of the ordinary Archbishop, now Cardinal Gibbons, a seminary in Baltimore for the training of priests, white and black, for the negro mission. Upon my return I bought a place, but was stopped by order and sent back to Richmond. Before leaving Baltimore a news reporter caught me. The interview was read by a widow, who wrote offering to sell her home for the proposed seminary. Answering her about the end of the year I wound up by wishing her every blessing of soul and body during the coming year. The wish struck a responsive chord and soon came a reply. Then I sent her "The Imitation of Christ." She balked at the chapter on Hell and wrote that she believed not in it. Thereupon followed a correspondence which lasted till July, when she sent me Dar-

win and announced her departure for Heidelberg, with her only son, who was about to enter that university, in which her dead husband had studied. I never laid eyes upon her.

A well-read woman, familiar with Haeckel, Darwin, Huxley, Tyndall, and a lot more, she outclassed and outmatched me. But she opened up 'new vistas. The Bishop of Richmond gave me the help of his own reading and put his library at my disposal. We depended chiefly upon St. George Mivart, Bishop Clifford, of Clifton, England, and the London *Tablet*. This Catholic organ of Great Britain opened—and perhaps still opens—its columns to all sorts of writers, who furnished me with divergent views. In 1887, I was ordered to Baltimore to start St. Joseph's Seminary.

Those years in Richmond saw the first sloughing off. I entered the capital of the "Lost Cause" with the faith which a devout mother had impressed upon her only child. Upon leaving it my frame of mind may be summed up thus: The story of Adam was a myth; the Pentateuch composite; Chronicles a priestly recast of Kings, the Deluge a myth, or at most partial; Abraham, Isaac, and the other Patriarchs, if real personages, were painted in the Bible

much as the Lives of the Saints; the Levitical Code post-exilic, with perhaps a strain or tradition coming down from Moses; the Psalms, with perhaps one exception, post-exilic; no sign of immortality in the Hebrew canon, or of original sin. In a word, the conclusions of higher criticism had found a disciple, who in accepting them might still be called a good Catholic.

Besides, I had learned how to study St. Thomas. For about eight years I had been reading daily an article of the "Summa." A very estimable priest, with whom I was quite friendly, taught me the method in vogue in Rome, where he had spent six or seven years. It helped me very much.

In September, 1888, the new House was opened with four seminarians, of whom one was colored. At times officious priests and meddling nuns had said to me: "If you receive negroes into St. Joseph's Seminary, you will have to close it." "All right," was my one answer; "then closed it will be." It is still open—to negroes also. Two tasks—teaching class and presiding at the spiritual exercises—tended to peel off the priesthood. My class was an hour's lecture on history every week to the philosophers; even that short course was fifteen minutes more weekly than that of St. Mary's Seminary, where our boys attended lectures on theology and philosophy, scripture, canon law, and for the theologians church history.

The course of lectures covered two years, and was upon the first age of the Church with the "Acts of the Apostles" as a text book. My

first surprise was that I could find no critical study by a Catholic. After Migne, the best at hand was the Dutchman, Beelen's, rather dogmatic than aught else. Forced to turn to outsiders, I soon gathered a fair library on the "Acts" and St. Paul. The Pratt Library of Baltimore had also a goodly list of authors, whom by securing cards the seminarians used quite freely. Every one of them wrote an essay each semester upon a given subject. As history was a by-study and cut no figure in the results upon which orders depended, the course was for the boys somewhat of a fizzle, but for me a development of the widest reach. As a Catholic anchorage I stood by Doellinger's "First Ages of the Church," written before the Vatican Council, which the great Bavarian scholar refused to accept. His dictum—the Episcopate slept in the Apostolate—was ever in my mind. My own simile in explaining its growth was that of a hatching egg. The apostolic days were the pregnant period, and with the passing away of St. John the Episcopate stood forth full-fledged. Hatch and Reville were familiar, as also was Duchesne. The last I found and still find obscure in his chapter on the origin of the Episcopate. It was in Rome, in 1895, that I ran across Duchesne's "Origines." The stumbling chapter I read five or six times, and discussed it with several others many more times. Perhaps the witty French scholar was mindful of the bon mot, said to be his own: "Legem [Regem], cui omnia vivunt, venite adoremus!"

The brawls and disputes of the

Epistles; the harsh language of Jude and St. John's Epistles; the curious idea of religion as offered in St. James as against the same under the veil of the priesthood in Hebrews; the silence of the Acts and the Epistles in regard to the Episcopate, save the one instance in the Philippians and the mature hierarchy of the Pastoral Epistles, all present a different picture from the peaceful, easy-going Congregational Church of the Acts. In my mind the conclusion was come to that the Acts, composite as they are, are a piece of special pleading. The purpose may have been to secure the good will of the Roman authorities, especially if it was brought out after Titus captured the Holy City.

Again, the Council of Jerusalem was always a crux: St. James presiding and not Peter; its decree, with fourfold prescriptions, seems never to have been accepted; not more than two or three scraps of proof are at hand that the scattered churches recognized its binding power.

Again, the many contradictions surrounding the career of St. Paul—e. g., the different stories of his conversion; his claim of an immediate extraordinary call without any evidence on the part of his friend—the editor of the Acts—of an Episcopal ordination; his three years in Arabia and subsequent years in Tarsus; his missionary appointment by a synod of second-rate men at Antioch; his appeal to Cæsar—to the civil authorities ignoring the supposed Pope; his shaving his head and playing the Nazarene when in Jerusalem, and many more.

Soon I got Harnack's "History of Dogma," which carried me onward beyond the Apostolic Age. A great work indeed, but not near so damaging to Catholicism as the Abbé Turmel's "*Histoire de la Theologie Positive* jusque le Concile de Trent," which came out in 1902 or 1903. Wisely Turmel stopped at Trent; hence thus far his book has escaped the Index.

Of course Church history followed. Alzog, Neander, Mueller, Kraus, Funk; also special subjects: Gregorovius's "Rome," Creighton's "Papacy," Pastor's "Popes;" also reviews in various languages. Tedious would it be to list here my readings. In four words I may sum up their results.

1. In almost every case of a contested point between Catholics and Protestants the latter are right and the former wrong.

2. The widespread use of inventions, forgeries and interpolations on the part of Catholics. The Pseudo-Decretals of Isidore are the main prop of the Papacy. Turmel exposes a system of wholesale forgeries on the part of the Dominican missionaries of the Levant in order to help on the sacraments and the Papal claims.

3. Adown the ages what has been condemned at first as heresy, becomes later on dogmas—e. g., Pelagianism stands condemned, yet the Jesuit teaching on the efficacy of grace is Pelagianism. We have heard several professors in Catholic institutes make the same remark.

Again in the Syllabus all modern government is condemned, yet Papal Infallibility was carried in the

Vatican Council by a majority vote—an essential element of modern government. This, moreover, in bald opposition to the traditions of the churches which had any, French, German, Bavarian, Austrian, Piedmont. Finally Loisyism is condemned, yet Loisyism is taught everywhere in seminaries, not openly, but under the cloak of Newman as a rule.

4. In some way or other heresies and civil liberty are co-related. The heresies at first ran afoul of the Church, and in former ages of governments also, but in the long run liberty gains the day, and the heresy, its work done, becomes fossilized and useless as Church dogma.

On the other hand, religious autocracy has gone hand-in-hand with slavery to government; so much so indeed that the absolutism of Ignatius of Loyola has become the norm of Church government; save where Concordats protect the hierarchy and clergy; e. g., the removal of Bishop Keane from the rectorship of the Catholic University was simply impossible in France or Spain, or Bavaria. In one word the Catholic Church has degenerated into the tail of the Jesuit kite.

Besides the class in Church history, daily I presided at the spiritual exercises, and reading. A seminary is a world in itself. Always for myself and at first for the boys, the spiritual development was taken seriously. As the years sped on it grew upon me that no one—from Leo XIII down to the youngest seminarian—looked upon the religious exercises as anything more than the harness with which to

break in the seminarians. The seminary in study, in spiritual work, in daily life is a treadmill.

Once a man was ordained priest hardly one cared a snap about the spiritual life. To myself, however, the mystic life was the real life. For many years Lallemant's "Spiritual Doctrine" and Caussade's "Abandonment" were my guides. Both were Jesuits, but writers of a school quite outside the drift of Jesuit thought. Both these authors insist on the personal touch of the soul with the Spirit of God. Of course, ad cautelam they recognize the controlling power of the Church's magisterium.

In our land the writings and example of the venerable Isaac Hecker have helped to popularize these two out-of-tune Jesuits, whose order egged on Leo XIII to publish the encyclical on Americanism. It rather scathes the natural virtues, cleanliness, honesty, truthfulness, but we believe if Hecker had been more closely allied to Manresa instead of to Naples, Leo XIII would have spared his pen for a better cause.

Let me here add that it was only after the appearance of Loisy's "Gospel and Church" that I learned the source of the Church's mystic theology. In the *London Pilot*, Baron von Hugel—a devout Catholic and a very learned scholar—pointed out that the writings of the Pseudo-Dionysius, the Aereopagite—which St. Thomas grafted into Catholic theology, were really of pagan origin; they are taken from a disciple of Aristotle. Hence Catholic mysticism is from paganism.

Nothing worked more to slough

off my belief in the mystic life than the daily experience of the seminary and convents, whose official I was. Many an hour have I watched from my window the boys of St. Mary's Seminary and my own. Slovenly in dress, their hands, as a rule, struck through the slit of the soustane into the trousers' pockets; an old pipe in the mouth, strutting like a lot of toughs, sprinkling their talk with "hell," "damn" and the like, they were the salt of the earth, at whose presence, St. Liguori in his "Selva" tells us the angels bow down.

Again, I was well aware of the bad conduct in most lecture rooms; shuffling of feet, cat calling, having the open text book on the lap, the matter of class written upon cuffs or slips of paper. A venerable professor of the seminary spoke to me once of the widespread disorder in his class. He could only wring his hands. My advice was to bounce the whole lot. "Ah, but the bishops!" was his hopeless remark. He was right, for the prelates would send the expelled to other seminaries, for priests they must have. I am happy to add that the offenders were nearly all of European birth, and, to my sorrow, mostly Irishmen. In fact, the dead Superior of St. Mary's Seminary, Dr. Magnien, told me more than once that the boys from the public schools were the best behaved and most studious.

At first such pranks shocked me, but once I realized that most of the supposed vocations were of men whose aim was to better their station in life, I began to take them good humoredly. But ever rang in my ears, "What are the Sacraments

worth?" Daily mass, weekly confession and communion, meditation, beads, prayers, cassock, seminary cloister—ad quid? It was my own experience that the longer a boy was in the house the more careless about his soul's life he grew. And once ordained, everything went by the board, except the hurried mass and wearisome office. It has always been thus. And the attacks from priests who have left the Church are but milk and water alongside the "Selva" of St. Liguori, "De Consideratione" of St. Bernard; the "Gomorrhianus" of St. Peter Damien. Neither Council nor Pope, bishop nor priest recognizes any self-fault. The reform canons of Council or Synod read alike and fail alike. In fact, the Catholic Church's greatest enemy is her own clergy.

A million times better would it be to have them as are other public men, mixing in the public crowd and mart, and taking their everyday chance with the rest. No false halo would surround them in the eyes of the people. Just look at France. For 100 years the Catholic Church had all the primary and grammar and much of the higher teaching in her own hands. Within twenty-five years every official, from President Faure down to the humblest livery, was friendly—ostentatiously friendly—to her. And to-day, France has thrown her out, like a filthy rag. Who did this? Not Chinese or Japs, not Turks or Russians, not Germans or Danes, but her own Catholic sons, baptized at her fonts and brought up in her schools. Does a child cast off its mother? Of course, the old hue

and cry of Freemasonry and the Jews has been raised by the Jesuits, Assumptionists and their ilk. But the shame of Diana Vaughan and the disgrace of the Dreyfus affair should make them hide their countenances forever; that is, if they were honest men.

Thrice young priests have come to my room and cursed the day they took orders. And one bright young fellow, worth his weight in gold, only a month or so after he was ordained said to me: "I only understood the priesthood the day after my ordination. There's nothing in it."

A similar experience I found in convents, but there is no need to relate it, as the story runneth the same.

An outcome was the question, which came to my mind: "Do morals depend upon religion?" This led me to read up the origin of religions.

(To be concluded in our next.)

Comment of the "Independent."

We subjoin the editorial of the New York *Independent* on the Slaterry article. We presume it was written by Rev. William Hayes Ward, D.D., the editor-in-chief of that influential journal.

RENUNCIATION OF THE PRIESTHOOD.

We by no means express gratification that the Very Rev. J. R. Slaterry has withdrawn from the priesthood of the Catholic Church, or, rather, that his priesthood has dropped from him; for the reason that he gives is one that we regret to hear. He is like many an earnest student, educated in an unquestioning faith, who begin to read widely in science, criticism and history, and find that their new beliefs have undermined their old faith. That is a phenomenon peculiar not to Catholics alone, but probably

even more frequent in Protestantism, and one that may be expected in any other religion. Spinoza was a Jew. Father Slaterry—or, we must now call him Mr. Slaterry—seems to drop his priesthood partly because he has ceased to believe in the ecclesiastical claims of his Church, but still more because he has lost faith in supernatural Christianity. More than that, his thought of God has changed. God seems to be to him no longer a personal being, but a sort of mystic, or unsubstantial, non-personal spirit, or order, of the universe; not the being to whom one would pray. When he came to such a conclusion he could do nothing else, as an honest man, but withdraw from any claim to the priesthood in a supernatural Church which holds to the three Persons of the Trinity. We respect him for making the honest, frank public acknowledgment of his change. As a priest he did an humble and difficult work with little sympathy, trying to build up a Catholic clergy among the negroes; and it is to his honor that, brought up in wealth, he thus sacrificed his ambition to his devotion. But we see no reason why one who is deep in modern science or criticism or history should not also hold to a personal God, nor any reason why the essential truth of Christianity should be sloughed off. As an honest man he could do nothing other than he has done; but other men quite as honest and quite as learned have not found it difficult still to pray to a personal and present God, and to acknowledge themselves as disciples of our Lord Jesus Christ. While we regret the conclusion which our correspondent has reached, we are sure that the account of his experience is well worth the reading. We do not gather that he feels any illwill toward the great Church whose priesthood he has left or that he has any desire to do it injury, and still less that he is a convert to any Protestant body.

ITALIAN PRIESTS SEEKING LIGHT

SINCE the beginning of this year twelve Catholic priests have come to Christ's Mission firmly resolved to leave the Roman Catholic Church. The number of priests coming to this country from Italy is increasing every year. In the last dozen years fifty Italian priests have come to Christ's Mission and renounced all connection with the Roman Catholic Church. The reasons that impelled those men to sever their relations with the Church of Rome have been set forth in many instances in previous volumes of this Magazine.

It is not alone the large volume of immigration that impels the priests to follow the people to this country. There are forces at work among them that make their lives in the Roman Church intolerable. Hence they ardently desire to come to America where they can avail themselves of opportunities of development denied them at Rome.

The condition of the Italian priests of our day has been set forth by the Rev. Alexander Robertson, D.D., the author of the important work, "The Roman Catholic Church in Italy," in an article which we print this month. Dr. Robertson has lived in Venice for over a quarter of a century, ministering to the English-speaking community in that city. He is a leading man in Venice. In this article, as will be seen, he shows much sympathy for priests. We doubt not he would help many of them to escape from the meshes in which they are held if they applied to him. The following is Dr. Robertson's well-considered article:

The Pope Fears the Light.

BY REV. ALEXANDER ROBERTSON, D.D.

Among the young priests of Italy there has been, for some time, a movement in favor of obtaining for themselves a little wholesome instruction, a little common-sense education, a little liberty of thought. They have felt that the training they receive in their seminaries is fitted and is designed to crush all thought, and to make them the blind unquestioning servants and slaves of the Church. They have realized that the one crime that they can commit in face of the Church is to think for themselves. They have discovered, too, that the teaching they receive in their seminaries is worse than useless, for it concerns fictitious saints, and wonder-working Madonnas, and the false efficacy of their own powers in the confessional and at the altar. They know that what the Italians say of them is true, that, as priests, they are "nourished on lies," and their minds become so twisted and warped that they never get over it, and remain through life unfit to mingle among their fellow men and to take a human interest in things. The movement among the young priests is a reaction against this state of things, and it has led them to do various things. Some have gone to the Universities and attended classes in philosophy, in history, and in Italian literature. Some have taken to reading the newspapers, and so have come to feel interested in the general topics of the day. Others combine and subscribe for periodicals and reviews. Mutual Democratic Associations have been formed. What are called Christian Democratic Associations have been started. Priests have sometimes started these things; in any case they have inscribed their names as members. Two years ago there was started in Bologna what is called a "Lega Democratica Nazionale." There are in Italy a few religious people who still cling to the hope

that they may bring the Church into line with patriotism and with modern progress and thought, and it was these who started this league, and many priests freely gave it their countenance and support. The result of all this is that these young priests are not content longer to obey blindly and unquestioningly their leaders in the Church. They are thinking for themselves. They treat in the pulpit and at conferences subjects of human interest. But this spirit is incompatible with the Roman Catholic priesthood in the eyes of the Pope, and if it is allowed to remain and grow it will endanger the interests of the Church.

Accordingly the Pope has issued an Encyclical in which he denounces this modern spirit among the younger clergy as "an atmosphere of poison which corrupts their minds, a baneful spirit which is spreading among them evil theories, even leading them to discuss the nature of true obedience, and, what is worse, which is leading them to make propaganda more or less secret among the students in the seminaries who are preparing for the priesthood." He calls upon the Bishops to extirpate this spirit wherever they find it, energetically and ruthlessly, and to prevent its spreading further he has issued in this Encyclical a series of prohibitions of an extraordinary nature. People talk of him as a religious and liberal Pope! No more intransigent and political one ever sat in the so-called chair of St. Peter. The following list of things forbidden to priests and students shows this. First, however, the Pope begins with the teachers in the seminaries. He seems to think that they, like some nearer home, are touched with heresy. (1) It is forbidden to teachers in seminaries to go beyond theological and doctrinal subjects in their teaching. They are to confine themselves to St. Aquinas and books on Saints, and things of that kind. That is to say, they are to teach

exclusively rubbish and lies. (2) It is forbidden to any priest or student to go to any public national University. They must be content with the training and teaching they get in their papal schools and seminaries. (3) It is forbidden to any priest or student to read a non-clerical newspaper or periodical. The Pope does not wish them to catch the spirit of liberalism and patriotism that characterizes Italian newspapers and reviews. (4) It is forbidden to any priest or student to inscribe his name in any society or association of any kind, especially he must keep aloof from those Christian Democratic Societies so common now in the land, and which the Pope has on former occasions condemned, because of their liberalizing tendencies. The National Democratic League comes in for unqualified condemnation. Its patriotism renders it peculiarly pestiferous. (5) It is forbidden to any priest or student to hold any conference or public meeting of any kind except under the express permission of his Bishop. (6) It is forbidden to a priest or student to preach, unless he has submitted his sermon to the examination of his Bishop and obtained his approval and permission. (7) It is forbidden to any priest or student to publish anything, unless and until his Bishop has fully examined his manuscript and approved of it. This veto includes writing on religious and moral subjects, as well as on subjects of a different nature. (8) It is forbidden to any priest or student to seek to give any new direction to the Church, to bring about any so-called reforms, to seek to mingle with its services and teaching anything bearing on social and civil life.

The whole Encyclical is one of the most retrogressive and tyrannical ever issued. Probably it will do good in a way Pio X little suspects or wishes. It will probably lead to increased rebellion on the part of the priests. It has already done this

so far as the lay adherents of the Leagues are concerned. Already the members of the Democratic Socialistic Societies are up in arms, and breathing defiance. "Our societies will go on," they say, "with priests, or without them." It was the Pope that passed the drastic laws in France that freed that nation from Papal domination. But for his pronouncements and protests when President Loubet visited King Victor Emanuel, they never could have been passed. And in the same way it is the Pope by his tactless, intransigent, and tyrannical policy who is provoking a rebellion among the ranks of the Italian clergy. Italian priests and students are few now; they will be even fewer in the future.

The Italian priest, Hermes Cavarocchi, whose letter appears in this issue of the Magazine, after reading Dr. Robertson's article, said he would relate his experience of the Seminary, Chieti, where he had been educated and ordained a priest.

Luther's Hymn.

Many Yale graduates resent the action of the authorities of the University in excluding Luther's Hymn at the request of Roman Catholic students whose religious susceptibilities would be jeopardized by the singing of that noble hymn by the earnest Protestant. We hope these men who are proud of their alma mater and its splendid history will make their protest felt until the hymn is restored to its place of honor. It is a mark of degeneracy that a great New England University should yield to Papal clamor. For more than a century this hymn had been sung at Yale. Now it is

cast out because the few followers of the Pope who attend the University do not like Luther.

The following is a good translation of this great hymn. It was written by Martin Luther when on his way to Augsburg in 1530.

EIN FESTE BURG IST UNSER GOTT.

A strong tower is the Lord our God
To shelter and defend us;
Our shield His arm, our sword His
rod,

Against our foes befriend us:
That ancient Enemy—
His gathering powers we see,
His terrors and His toils,
Yet victory, with its spoils,
Not Earth, but Heaven, shall send
us!

Though wrestling with the wrath of
hell

No might of man avail us,
Our captain is Immanuel
And angel-comrades hail us.
Still challenge ye His name?
"Christ, in the flesh who came
The Lord, the Lord of Hosts!"
Our cause His succor boasts,
And God will never fail us!

Tho earth by peopling fiends be
trod,

Embattled all, but hidden,—
And tho their proud usurping God
O'er thrones and shrines have
stridden,—

Nay, let them stand revealed
And darken all the field,—
We fear not,—fall they must!
The Word, wherein we trust,
Their triumph hath forbidden.

While mighty Truth with us re-
mains,

Hell's arts shall move us never;
Nor parting friendships, honors,
gains,

Our love from Jesus sever;
They leave us when they part—
With Him—a peaceful heart;
And when from dust we rise
Death yields us, as he dies,
The crown of life forever!

Protestant or Catholic Truth.

We have received an important letter from an earnest Christian in New England who is deeply interested in the spiritual welfare of the Roman Catholics who constitute such a large proportion of the population in all the New England States. Indeed, some of the States could be called New Ireland, and New France is asserting itself by its large Canadian contribution to the population. All these new "New Englanders" are Roman Catholics, and though many of them are proud of their Yankee citizenship, they are quite a different people from the descendants of the Pilgrim Fathers. If those people were Protestant Christians they would worthily maintain the institutions that have been the foundation of our form of government and have made our Republic the wonder and admiration of the world.

We hope to answer the questions of our correspondent in a series of articles that will set forth the differences between Protestant Christianity and Roman Catholicism, and thus help to bridge over the chasm that now separates the inhabitants of the States that led the way to our independence of European governments. In our civil and political life we are free from the traditions of Europe. Why should we not be free in our religious life from foreign dictation?

We hope intelligent, fair-minded Catholics will read those articles, for the subject will be presented in a manner to appeal to their judgment, in harmony with the divine purpose—"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

LETTER FROM NEW ENGLAND.

Rev. James A. O'Connor:

Dear Sir:—I take the liberty of writing to you because I think you may be able to give me information which I am in great need of, and I do not know of anyone else who can give it to me.

Can you tell me where I can get books or pamphlets explaining clearly why the Protestant faith is right, and the Catholic wrong? I want literature that would appeal to a well-educated and thoroughly sincere Catholic, and that would be convincing. I am very anxious to disprove the following statements:

1. The Bible was not completed for about 60 years after the ascension of Christ. No one knew what books constituted the New Testament until the fourth century. For three centuries at least the Bible was inaccessible. Therefore, it could not have been the means appointed by Christ for teaching mankind His religion.

2. Christ commissioned men—established an infallible Church, as the adequate means of spreading His Gospel. Of His Church, He says: "He that heareth you heareth Me, and he that despiseth you despiseth Me." The invention of printing did not annul Christ's command that the Gospel should be preached to every creature, nor does it dispense from the obligation upon all of "hearing His Church."

3. If a sincere Protestant devoutly reads his Bible and draws therefrom beliefs directly opposite to your own—flatly contradicts you (as many of them do), at least one of you *must* be in the wrong. Therefore, the Protestant principle, when adopted by hon-

est, prayerful persons, leads to serious error in faith and morality.

4. Unity must be a distinctive mark of the Church of Christ. No unity exists in Protestantism. It is based on a principle of division.

5. Protestantism was introduced by men of bad character—by murderers, plunderers and libertines. It was made to prevail by kings, princes and political despots. (This is the statement of Protestant historians.)

6. Protestantism sanctions divorce and consecutive polygamy. It is fed by the vice of pride.

Now, I am a Protestant, and I know that the above statements by Roman Catholics are wrong, but I cannot disprove them, and I ask you, if you can possibly do so, to point me out some books which will disprove them and establish the truth. I know you are very busy, but the welfare of many souls hangs on your answer to this letter.

Yours sincerely,

A. M. W.

August 26, 1906.

A fitting reply was sent to this zealous, intelligent Christian friend, which brought the following letter, under date of September 3:

Dear Sir:—I thank you very much for your letter and the copies of *THE CONVERTED CATHOLIC*. I am very glad that you are going to take up the subjects to which I referred in your Magazine, in which I am greatly interested.

You asked me if I were a missionary. No, I am not. I am a member of a Congregational Church, and the only church work in which I am actively engaged is Sunday school teaching. But I have come in contact with some very nice Catholics, and have found them very willing to talk

about their religion. They are intelligent, well educated, and very sincere, and they say they are sure their religion is the right religion. They say if I can prove to them that their statements which I mentioned in my last letter are false, they will acknowledge that I am right and they are wrong. I could not do that myself, and that is why I wrote to you for help. And I want to thank you again for your kindness in answering.

Yours very sincerely,

A. M. W.

As other friends who are interested in their Roman Catholic acquaintances may have suggestions to offer on this subject, we shall be pleased to hear from them. The names or addresses of correspondents will not be published.

An esteemed friend from one of our large cities writes: "I am very much interested in your Magazine, and as I was anxious that my friend should have it, I subscribed for her last year. She is a Presbyterian, as I am, and is interested in a Roman Catholic friend who often goes with her to Christian Endeavor meetings and to church. I hope the Magazine will do good. M."

Rome's Double Doctrine.

We have been requested to publish the notice of this remarkable book that appeared in a recent issue of the *New York Christian Advocate*. This we do with all the more pleasure because the review was written by Rev. Dr. James M. Buckley, the editor, who has made the *Advocate* "the greatest religious paper in America," as an enthusiastic admirer declared last month when the *Advocate* commemorated its

eighty-second birthday. Dr. Buckley has been its editor for nearly a quarter of a century. In his notice of this important work he says:

"The Double Doctrine of the Church of Rome," by Baroness Von Zwedt—The author of this book was formerly Miss Caldwell. She and her sister gave very large sums to establish the Catholic University in Washington. After a long residence in Rome they came to the conclusion that the Roman Catholic Church is not entitled to the confidence of believers in Christianity, and they have demonstrated their sensibleness by incurring the odium and ostracism in Roman Catholic circles which is visited upon those who withdraw from its communion or are excommunicated. The preface states that the author, before making public her renunciation of the doctrines of the Roman Church, considered the question from many sides. Her intimate connection with the Catholic clergy, but especially with the hierarchy, both in America and Europe, brought her in touch with the secret and inner workings of the Church and also with its doctrines. She states that almost all the prelates with whom she came in contact were inconsistent in their conduct; she saw this in her early girlhood, but hoped that when time had ripened her judgment the apparent inconsistencies would be explained, and she sought spiritual instruction, but found that Church politics had other uses for her co-operation. She describes her spiritual troubles. A revolt was the inevitable result of her search for enlightenment. She testifies that it was with her, as with others, a long and dreary search from the desert waste of Esoteric Catholicism back to Christianity. When she withdrew from Rome an extremely hostile attitude was assumed by the Roman Church in this country. It first denied that she had decided to withdraw, and then raised doubts of her sincerity. This is the reason for her publication of her views at this time. She affirms that it was the only way to silence "the

voices of those who persistently spread the report that I had never completely severed by connection with the Church of Rome. My decision is irrevocable, and my repudiation of its two-fold system final." The work is entitled "The Double Doctrine of the Church of Rome"—that is to say, Exoteric and Esoteric Catholicism. The first are the teachings for the uninitiated, or the sheep; the second, the teachings for the initiated, or the shepherds. This work is written in a lofty style and contains a full exposition of the development of the Roman Church as it now is. It emphasizes the controversy between the Jansenists and the Jesuits, and sets forth that the standard of veracity in the Church of Rome differs seriously from that used by moralists in general; that it teaches that simony is not a crime if you direct your motive. It sets forth that the rule of celibacy for priests is not complied with, and more than hints that the inequalities that lie under the surface are increasing rather than diminishing. "Wherever Rome," she declares, "has had preponderant influence in a country, or is gaining in power, a certain specific type of mind and character is developed. . . . It is characterized by a large 'moral adaptability.'" This work should be read several times. The baroness is a woman in middle life, of unusual intelligence, highly educated. The editor of this paper had a long and interesting conversation with her, being introduced by Dr. Goodell, to whom, as a mark of esteem and sympathy, the book is dedicated.

As Dr. Buckley says, this book should be read several times. The price is only 40 cents, including postage. It can be had from the office of THE CONVERTED CATHOLIC.

Many readers have not paid their subscriptions this year. That inconveniences us. Please attend to it this month. The subscription is needed to meet expenses. Do you want a circular—a dun—as a reminder?

GERALDINE DE LISLE; OR TRIED AND TRUE.

CHAPTER VII.

"A MAN'S FOES."

For more than three weeks the life of Geraldine hung, as it were, in the balance. Meanwhile the mortal remains of her father were conveyed to the family vault with all funereal pomp, attended by a numerous train of mourners, who, in the pathos of their native tongue, lamented his untimely end. Lady De Lisle further manifested her regard for her departed spouse by liberal sums expended in masses for the soul of one whose laxity in religious ceremonials, and liberality towards Protestants, had ever been a source of anxiety to his bigoted wife.

The influence of the confessor now became paramount at the Castle, and occasioned such increased austerity in the household arrangements that the old servants were thoroughly disgusted with the new regime. They greeted Geraldine on her recovery with warm demonstrations of delight, coupled with fervent wishes for the speedy return of the young master, before, as they asserted, "Every one would be driven from the house by the new ways." This sentiment the poor girl silently reciprocated. Although during her illness she had been treated with unwonted kindness by her mother and the confessor, she could not but tremble at the change which would take place in their conduct as soon as they should discover her new faith.

How best to divulge the secret had occupied Geraldine's thoughts during her protracted recovery, and had, indeed, so haunted her, day and night, as sensibly to retard it. At length she resolved to defer the disclosure till the return of her brother, whose fraternal affection would, she felt assured, prove her protection. To her dismay, she found herself deprived of this last human support, it having been decided by Lady De Lisle and the chaplain that he should remain abroad till his regiment was ordered home, which was not expected to take place for another year or more.

For some days Geraldine vainly sought an opportunity of obtaining a private interview with her mother, who was constantly occupied with her religious duties and household arrangements, to which was added the management of the estate during her son's absence. As the chaplain always joined the family circle in the evenings, she could not summon resolution to encounter the combined storm of priestly and parental indignation. At last this difficulty was overcome in an unexpected manner. During Geraldine's illness Father Adrian had injured his arm by a fall from his horse, and he resolved to consult an eminent Dublin surgeon. This was an opportunity, Geraldine felt, which should not be neglected. On the evening of his departure, as soon as she and her mother were alone in the drawing room, she was considering how best to introduce the topic, when Lady De Lisle, noticing her paleness, inquired if she felt unwell. Geraldine assured her that nothing was the

matter, upon which her mother remarked that the doctor had recommended change of air after her long illness. It had just occurred to her that the lady superior of St. Ursula's Convent, being a distant relative of the family, might be willing to receive Geraldine as a boarder for a few weeks. The sisterhood being noted for their piety, she would receive benefit for soul as well as for body.

A shudder so perceptibly passed over Geraldine at this unwelcome suggestion, that an ominous frown darkened Lady De Lisle's countenance. She continued:

"I see this plan seems by no means palatable to you. I have always deplored your lukewarmness in religious duties, so unlike the piety of your sister; but I must say I had expected some gratitude to God and the blessed Virgin for your recovery from so serious an illness. The doctor was for a long time very uneasy about you, and had I not offered unceasing prayers to the Holy Mother, and vowed a large sum to refurnish the chapel to insure your recovery, I doubt if you would now be alive."

Receiving no answer, she angrily demanded why Geraldine did not reply?

Feeling that the dreaded time had now arrived, the poor girl paused a moment in silent supplication for Divine support, and then timidly said that she was greatly obliged for her mother's kind anxiety to benefit her health by a change, but that she would prefer remaining at home; adding that she trusted she did feel grateful to God for His past mercies.

Lady De Lisle seemed rather perplexed by her daughter's reply, and pondered for a moment ere she answered:

"I know you had always a hankering after gaiety, but if you had the opportunity you could not now, at all events, take part in any festivities. The doctor thinks this place rather dull for you at present, and I do not see why you should not go where you will find some variety, and companions of your own age, who would not put frivolous thoughts into your mind."

"I am sorry to appear ungrateful for your kindness, mamma. My objection to the convent does not arise from the reason you imagine. I have no desire for gaiety, more especially at such a season as this. I am afraid I shall greatly displease you in what I am obliged to confess. My religious opinions have been greatly altered for some time past, and there are some of the services of the church in which I could not now conscientiously take part."

If Geraldine's eyes had not been fixed upon the floor, she would have been startled at the change in her mother's features at this declaration. If a serpent had suddenly uncoiled itself at her feet, Lady De Lisle could not have looked more amazed and horrified. Surprise for a moment paralyzed her utterance. Recovering herself, she demanded, in tones resembling the mutterings of distant thunder, what opinions Geraldine had imbibed, and where she had learned them?

"I shall only mention one, mamma," replied the trembling girl, "to which you have just alluded: that is the intercession of the blessed Virgin. I do not now believe that she either hears our prayers, or has any power to grant our requests; as the Lord Jesus is the only Mediator between God and man."

At this unqualified denial of the favorite dogma of Romanists, the rage of Lady De Lisle became almost uncontrollable. Mastering her emotion by a violent effort, she sternly demanded how Geraldine had learned such heresies; but as this disclosure would involve others in trouble, she firmly declined to give this information. Finding her daughter inflexible, and fearing, from the increasing pallor of her countenance, the danger of a relapse, she peremptorily requested her to go to her own apartment till the return of the confessor, who would know better how to deal with one so perverse.

For three days Geraldine remained in banishment. Her meals (which consisted of the plainest fare) were served in silence by the kitchen-maid, a recent arrival. This new servant was selected as Geraldine's attendant in preference to the other domestics, who, being warmly attached to their young mistress, would have evinced too much sympathy for her. On the fourth day an unusual stir in the Castle betokened the return of the chaplain, and prepared Geraldine in some measure for the ordeal which awaited her. The anticipation did not fill her with the same alarm as had preceded her interview with her mother. The ice was now broken, and, according to the French proverb, it is often the first step in the way of duty which proves the most difficult. Moreover, there were no ties of filial love and reverence to be broken. Though in the Church of Rome obedience and reverence for the priesthood far exceeds, as a rule, that accorded to parental authority, Geraldine had, through her acquaintance with the Scriptures, lost all confidence in her former teachers, whom she now regarded, and even pitied, as "blind leaders of the blind." When, in response to the summons of Father Adrian, she presented herself in his study, he was perfectly astonished at the calm and resolute dignity of her demeanor. Seating herself in the chair towards which he motioned her, she quietly awaited his outburst of indignant censure.

Contrary to her expectations, Father Adrian spoke to her with unwonted mildness. He said he was greatly distressed by what had occurred during his absence. He trusted Lady De Lisle was laboring under some misunderstanding. He felt persuaded, from the very great care which had been taken of her education, that any erroneous opinions she might have entertained must arise from some foolish fancy, which a little reflection would no doubt speedily dispel.

Seeing that Father Adrian awaited her reply, Geraldine answered that the statements she had made to her mother were no hasty impressions, but well-founded convictions. Nothing but the firmest belief in what she had asserted, and the danger of displeasing God by acting contrary to her conscience, could have induced her so seriously to incur her mother's anger.

"I feel deeply grateful," Geraldine added with much earnestness, "for her kind and unwearied care and affection during my illness, and none but God Himself can tell the effort it has cost me thus to pain and grieve her; yet I dare not trifle with my soul's interests, or be ashamed to confess my faith."

"And, pray, what may be those opinions which you have adopted so hastily? You have been instructed in the true faith from your very infancy. Your father, indeed, was lax in his religious profession, but I am not aware that he had imbibed heretical opinions. If so" (speaking with marked emphasis), "all his wife's praiseworthy efforts on his behalf will be utterly useless. Masses are of no avail for heretics. Immediately after death they go to hell fire."

Observing the shudder which passed over his listener at this heartless condemnation of her beloved father, and mistaking its cause, he continued, in his mildest tones:

"But as for you, my daughter, the day of grace is not yet past; and all will be right again if you retract these dangerous views, and return to your duty to your mother and the Catholic Church."

"Father Adrian," replied Geraldine firmly, "it is my earnest desire, as I said before, to please my mother as far as I can do so consistently with my conscience; but the Word of God, which I have taken for my guide, tells me we are to 'obey God rather than man.' I cannot, therefore (even for my mother's sake), retract opinions derived from the careful study of that inspired Book."

"The Bible!" ejaculated the priest in a rage. "It is the devil's book, which has been the source of all the heresies and schisms which have so long defiled Christendom. Has the poison entered even this sheltered fold?" exclaimed he bitterly. "How dare you read heretical books? Bring it to me at once, and I shall soon make an end of it!" pointing vehemently to the fire.

Geraldine shuddered at the blasphemous suggestion, and replied indignantly:

"There were unholy hands in olden times which presumed thus to treat God's Word, but it brought a curse upon those who did it; and sooner would I lose my right hand than suffer any one to lay a disrespectful finger on that holy Book."

"I say," retorted Father Adrian angrily, "that it is the devil's book—that is, if it be the Protestant version. But after all," he continued, in an altered tone, "the book may be quite orthodox, and you may have mistaken its meaning. Bring it to me, and I will soon be able to tell whether it is the true Catholic version, or the spurious Protestant edition."

For a moment Geraldine felt inclined to comply with his apparently reasonable request. Noticing a triumphant expression in the confessor's countenance, she quietly replied that there was no necessity for producing the book, as she was quite aware it was the Protestant version, and nothing would persuade her that it was a corrupt edition of the Bible.

"Then, may I ask," demanded the confessor, "how such a book came into your possession? Your father had none in the library, I am perfectly certain."

"It was not in the library I got it. I cannot reveal the name of the donor, and shall not subject any one to annoyance on my account."

Father Adrian bit his lip with vexation at finding himself thus quietly baffled by one whom he had hitherto regarded as a mere child, and who had proved docile and respectful in her demeanor. He now saw that coercion would not succeed, nor would intimidation eradicate her convictions. Still, he flattered himself there was one vulnerable point, which would ultimately yield to his attacks. Geraldine possessed a generous and affectionate disposition, peculiarly susceptible to kindness. Changing his tone, and assuming an air of almost parental fondness, he observed:

"It grieves me inexpressibly, my child, to see you thus pertinaciously adhering to heretical views, and resisting the authority of the Church. Nevertheless, I feel reluctant to deal harshly with you. I have known and loved you from childhood, and would be exceedingly sorry to be obliged to proceed to extremities with you. I pity you for having been led astray by some designing person, who has taken advantage of your simplicity by placing in your hands a dangerous book, which has poisoned your mind, and made you set at nought priestly and parental authority, and even dare to speak slightly (your mother tells me) of the blessed Virgin—the queen of heaven."

"Excuse me, I never felt, nor expressed, any disrespect for the blessed Virgin, nor was led to do so by reading the Bible. I only denied her the office of mediator, which, the Scriptures teach me, belongs to Jesus Christ alone."

"And is it not suitable, my daughter, that our petitions to an offended God should be conveyed through His honored mother? No son could refuse the requests of a valued parent."

"When our Saviour was on earth," rejoined the youthful controversialist, "we never find a single instance of the Virgin Mary making intercession to her Son in any one's behalf. Indeed, when she made a suggestion at the marriage feast which savored of interference, she received a decided rebuke. Nor is any such mediation necessary, for He who laid down His precious life for our salvation must assuredly love us best of all. St. Paul tells us that 'there is one Mediator between God and men: the man Christ Jesus;' and that 'He ever liveth to make intercession for us.' St. John says, 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous;' and we have, better than all, our Saviour's own blessed assurance, 'Whatever ye shall ask the Father in My name, He will give it you.'"

"The Bible," replied the confessor, "is very well in its way, but you forget the traditions of the Church, which are likewise necessary to salvation."

"As for tradition," replied Geraldine boldly, "it may be well in its place; that it, when it yields additional testimony to the truth of the

Scriptures, but when it presumes to advance doctrines contrary to revelation, I repudiate it as false and heretical."

"Then you seem to forget," responded Father Adrian sarcastically, "that tradition is commended in the very Book you prize so highly, and all the heretics in Christendom cannot deny it. What think you of the command, 'Hold the traditions which ye have been taught, whether by word, or our epistle'?"

"I am perfectly aware that there are one or two passages of the kind in St. Paul's epistles, but the traditions there referred to must have been in accordance with the written Word. Our Lord Himself denounced the Pharisees as vain worshipers, because they preferred the traditions of men to the commandments of God. 'Making the Word of God of none effect,' said He, 'by your tradition.' St. Paul (whose testimony you just quoted) says in his epistle to the Colossians, 'Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men;' and St. John, in the last chapter of Revelation, denounces a curse against any man who shall add to the Word of God."

Father Adrian listened with surprise to Geraldine's ready answers, and was amazed at her acquaintance with the Scriptures. He felt utterly at a loss how to oppose such an overwhelming amount of Biblical proofs, brought so forcibly against him by his youthful antagonist. Waiving the subject, he remarked carelessly: "It is of no use quoting to me your heretic Bible. I do not acknowledge its authority."

"If you think so, why not give me the true and orthodox edition? I will, I assure you, study it carefully, and cheerfully relinquish any doctrines contrary to its teaching."

A gleam of hope lighted up the countenance of the priest as he eagerly replied: "Very well, my daughter, I shall comply with your request. Place in my hands the false edition, and I shall supply you with the Douay version."

"No, no! I made no such agreement. I cannot put that holy Book in the hands of any one who would treat it in the manner you proposed. But as you seem to have such a dread of its influence over me, I will promise faithfully to give up any further study of its contents as soon as you provide me with the Douay Bible."

Father Adrian's recently cherished hopes were now dashed to the ground. Dissembling his disappointment, he paced the room for a few moments in silence. He was sorely perplexed how to treat this pertinacious young heretic. He felt he had to deal with an enlightened, independent spirit, which would neither be enslaved by superstition nor cajoled by flattery; too clear-sighted, also, to be deceived and entangled by his web of sophistry. Geraldine could be silenced and crushed; but neither convinced nor subdued. In her case this man (otherwise bigoted and unscrupulous) felt an unaccountable reluctance to adopt severe measures. The interests of his Church waged war in his heart against the affection he really felt for the girl. In his perplexity he resolved to consult his superior; so informing Geraldine that important business precluded any further discussion, he dismissed her with a parting injunction to consider her ways, and not presume too much upon his forbearance.

(To be Continued.)